A CALL OUT OF ÆGYPT,

(Where Death and Darkneſs is)

INTO THE

Glorious Light and Liberty of the Sons of GOD, (where Life and Peace is.)

The Lord fulfilling his

PROMISES

Declared by his Holy

PROPHETS and APOSTLES,

In theſe later Dayes.

Alſo, the Tryall of a Chriſtian; ſhewing, that it is not the outward name of Chriſtian that differs from a Heathen, but the inward Life and Nature.

By *Alex. Parker.*

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A CALL OUT OF ÆGYPT,

Where death and Darkneſs is, into the glorious Light and Liberty of the Sons of God where life and peace is, &c.

GIve ear O ye Heavens, and I will ſpeak: and hear O Earth, the words of my mouth: I will declare unto you the wonders of God: I will publiſh the name of the Lord, and the mighty operation of his power: he is the Rock, and the ſure Foundation: his work is perfect: all his wayes are judgement and righteouſneſſe; he is a God of Truth, and without iniquity; juſt and righteous is he, and all his ways are juſt and equal: he is of purer eyes than to behold iniquity; his way is pure, and his worſhip is likewiſe pure, and ſpiritual, and he ſits in his Throne of Righteouſneſſe, Juſtice and Judgement, and the wicked cannot ſtand before him; they are, and ſhall be like the chaffe which the wind driveth away, and cannot ſtand in the Judgment, nor the Sinners in the Congregation of the Righteous: Holy and Righteous is the Lord God of Hoſts, and delights in purity: Holineſs becomes his houſe for ever: The Temple of God is holy, where he dwells and inhabits, and where he is worſhipped: and he dwells not in Temples made with hands, as it is written in the Prophets, *The Heaven is my Throne, and the earth is my Footſtool; where is the houſe that ye build unto me? and where is the place of my reſt? for all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: But to this man will I look, even to him that is of a meek and a contrite Spirit, and trembleth at my word.* This is God, the living God, which the Prophets and Apoſtles,

and all the Holy Men did bear witneſs unto, and declared of, even what they had ſeen and heard, and taſted of the Word of Life, which was in the beginning with God, and the Word was God, and ſhall endure for ever: The ſame God, who at ſundry times and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in these laſt dayes ſpoken unto us by his Son, whom he hath given for a Covenant of Light, to lead his people out of death and darkneſs into righteouſneſs and peace, to have fellowſhip with the Son, and to be Heirs, Joint-Heirs with the Son; whom he hath appointed Heir of all things, by whom alſo he made the world, and all that is therein, the Sun, the Moon, the Stars, and the Fowls of the air, the Earth, & all the Beaſts of the Field, and the creeping things upon the Earth; the Sea and all that is therein, who being the brightneſs of his Glory, and the expreſſe Image of his ſubſtance, upholding all things by the word of his Power, which power is is now manifeſted, which makes the earth to ſhake, and the Inhabitants thereof to tremble at the wonderful work of our God which is begun in this Nation of England. The dreadfull God of Hoſt is riſen in his majeſty and great power, and is bringing to paſſe his ſtrange work which makes the heathen rage, and bite, & gnaw their tongues, & ſtand aſtoniſhed at the ſtrange work of the Lord: Behold ye deſpiſers, and wonder and periſh, for I work a work in your daies, which you ſhall in no wiſe believe though a man declare it unto you, and this is fulfilled upon this Generation, who will not believe the work of the Lord though it be declared unto them, but do ſet themſelves in oppoſition againſt the work of God, both Rulers and Magiſtrates, Prieſts and People, all join themſelves together in battel againſt the Lamb, but they ſhall not prevail, all is vain, the Lamb ſhall get the Victory, and hath gotten the victory, our eyes have ſeen and beheld it, praiſes to his Name for evermore, who hath fulfilled, and is daily fulfilling his promiſe more and more, gathering his ſcattered ſheep together, where they have been ſcattered abroad in this cloudy dark day, many yeers the Lords people have been made a prey upon, but the true ſhepherd Chriſt Jeſus is

riſen

risen, and is bringing deliverance to his people, gathering them from the mouths of the false Shepherds, & bringing them into the fold of rest and peace, where they shall eat and be satisfied with living Refreshments in the bosome of of the Fathers love, and there shall be one sheepfold and one Shepherd: Praises to the Lord the day is come, the happy day, the day of glad tydings which we long looked and waited for, the day of our God which is a day of glad tydings to weary and imprisoned Souls, and a day of vengeance and recompence of the Adversaries of God, as it is declared in the Prophets, *The Spirit of the Lord God is upon me, because the Lord hath annoynted me to preach good tydings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the CAPTIVES, and the opening of the PRISON to them that are bound, to proclaim the acceptable YEER of the LORD, and the DAY of VENGEANCE of our God, to comfort all that mourn, to appoint unto them that mourn in ZION, to give unto them beauty for ashes, the oyl of joy for mourning, the Garment of praise for the Spirit of Heavines, that they might be called Trees of Righteousnes, the Planting of the LORD.* And this is the Lord fulfilling in our days, he is planting a garden of pleasant Plants, and watering and dressing them that they may be fruitful, and is plucking up all the wilde and fruitless plants, and casting them into the fire of his wrath there to be burned, that so his people may bee a holy and a peculiar people, that he may be glorified; for hee is come (who is pure) to look for FRUITS, and all fruitlesse TREES must be cut down, and cast into the fire; For the LORD hath looked downe from Heaven, and behold the Land is corrupted; The Garden of the Lord is overspread with weeds, briars and thorns doth the earth bring forth: and the faithfull City is become an harlot, as saith the Prophet, It was full of judgement: righteousnesse lodged in it, but now murderers: thy silver is become dross, thy wine mixt with water: thy Princes are rebellious, and companions of thieves, every one loveth gifts, and followeth after rewards.

See if it be not so now: They judge not the Fatherlesse,

neither doth the Cauſe of the Widdow come before them: therefore ſaith the Lord God of hoſts, the mighty One of Iſrael, Ah! I will eaſe me of mine adverſaries, and avenge me of mine enemies, and I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin, and I will reſtore thy Judges as at the firſt, and thy Counſellors as at the beginning: afterwards thou ſhalt be called The City of righteouſneſs, the faithfull City, *Sion* ſhall be redeemed with judgement, and her Converts with righteouſneſs: And now is this day come, that the righteous God is pleading his Cauſe with his Enemies, and purging them with the ſpirit of judgement, and of burning.

And Judgement is begun, according as the Apoſtle foretold: for the time is that Judgement muſt begin at the houſe of God: and if it firſt begin at us, what ſhall be the end of them that obey not the Goſpel of God? Woe and miſery will be their portion, and the deſtruction of the Tranſgreſſors, and of the Sinners, ſhall be together: and they that forſake the Lord, ſhall be conſumed: for he will be glorified in this his day of Righteouſneſs and juſt Judgment, which is now ſet up in the earth, which makes the Inhabitants thereof to learn righteouſneſſe, according to the ſaying of the Prophet *Iſaiah*, The way of the Juſt is uprightneſſe, thou moſt upright doſt way the path of the juſt; yea in the way of thy judgements, O Lord, have we waited for thee: the deſire of our ſoul is to thy Name, and to the remembrance of thee: *With my Soul have* I *deſired thee, in the night; yea, with my ſpirit within me will* I *ſeek thee early; for when thy Judgements are in the earth, the inhabitants of the world will learn righteouſneſs: Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs, in the Land of Uprightneſs will he deal unjuſtly, and will not behold the Majeſty of the Lord, though he ſtretcheth forth his Hand, and calls to come forth of the Land of Darkneſs, and waiteth to be gracious: yet all this will not move him, nor break his heart, but goes on careleſly to deſtruction; and becauſe ſentence againſt an evill work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.*

But

But now the day of just Judgement is come, and woe unto the wicked, it shall go ill with them, they shall not prolong their *Dayes*, because they fear not before the Lord, the righteous God of Heaven and Earth who loves Righteousnesse, and no unrighteous one can have union and fellowship with him.

And this is *he*, the living, pure, holy, righteous God, which the holy men of God did bear Testimony of, and the same pure holy God do I bear Testimony of, which is Light, and in him is no darknesse at all, who created man, and made him in his own Image, and gave him Dominion over all other creatures: But all have gone astray, and turned aside from the holy Command of God, and so have falne from the pure living God, and lost his Image, and are become aliens and strangers to Him, their Maker, the God of the world having blinded their minds, and stolne away their hearts from the love of the Creator, into the Creatrue, and so their love is in the Creature, and worships and serves that more then the Creator, and their Bodies, which was the Temples of God, and in which was his image and likenesse, the same is become a habitation for the Devil and all unclean lusts; and so the image and likenesse of the Devil, who hath gotten possession, and sits as ruler and king in the heart, and leads the Creature captive at his will, to do his work which is unrighteousnesse: And here is the first mans state, which is from below of the Earth earthly, and mindes Earthly things, careing for the things of this life, what to eat, what to drink, and what to put on, labouring and striving by all ways and meanes to get great possessions, and to become great in the Earth, and to have the honour of the World which is below, and lies in wickednesse: and in this state men and women are striving to come again unto the Tree of life, and by their Earthly wisdom which is sensual and devilish, goes about to comprehend the things of God, but never can: it is a mysterie hid and sealed from this wisdom, and never can be known there: for the World by wisdom knows not God.

But

But good and full of love is the Lord the righteous God, and by his wisdom hath found out a way contrary to the wit, will and wisdom of man, and that is of himself: for he hath given his Son, his only begotten Son, who is the Son of his love: him hath he freely given for a Covenant of light to bring back again fallen man, which is driven from God into the Earth: and to reconcile him to his Maker, and renew that Image of God again, which by his disobedience he hath lost: and there is no way but by the Son: none knoweth the Father but the Son, and he to whom the Son will reveal him: And this is he which the Prophets prophesied of, & which the Apostles witnessed to be the light of the world, as *John* testifies, who came for a Witness to bear witness of the Light, and saith he, *That was the true Light which lightneth every man that cometh into the world:* and the same do I bear testimony unto, he who is the life and light of men, which lightneth every one that cometh into the world: and this light is true and pure, and stands a witness for the true and pure God, against all sin and unrighteousness, and all the deeds done in the body, though never so closely acted or intended: this true light doth not consent, but reproves in secret for the secret evils that are conceived in the evil heart against God: And when this witness doth arise in the conscience, and trouble man for his sin, and brings him to some sense and feeling of his miserable condition, that he lies under the Curse and wrath of Almighty God, and gives him some wound for his sin: and so man comes to see his nakedness with the light of the Son: then fearing the wrath of God, doth fly from his presence, to act something to pacify the wrath of God: and so *Adam*-like, makes garments of fig-leaves to cover his nakedness: And here is the ground of all the forms and professions of godliness, that stands not in the Light, but are turned from the Light, and fled the Judgement, and run to the Scriptures without them, and so reads and gets a notion of words, decking and painting themselves with the sheeps cloathing, and so read, and pray, and sing, and goe to hear Sermons, and cover themselves with a Covering like the

Spirit,

Spirit, but is not the Spirit, and so Wo is their Portion who are covered, and not with the Spirit of the Lord: All this will not hide them, nor cover their nakedneſs in the day of the Lord, all this doth not cleanſe the heart, nor reform the inſide, all this which the world calls Worſhip and Service of God, as Reading, Praying, Singing, & Preaching (as it is called) or whatever is done in that ſtate, it is no more but a Garment of Fig-leaves, or patching a piece of new cloth in an old garment, it is a falſe cover which will not ſtand in the fiery day, and this was the ſtate of the Scribes & Phariſees, who had the Scriptures, *Moſes* and the Prophets words, and were painted over with good words, but had not the Word of God abiding in them, ſo they were ſtrangers to the *Life* and Power of God, and they did not believe in the *Light*, Jeſus Chriſt, who was the ſum of all that which they upheld, which were but types and ſhadows, and figures of him who was the Subſtance, and therefore Chriſt the *Light* cryed wo unto them, calling them Hypocrites, whited Walls, painted Sepulchres, Serpents, Generation of Vipers, who ſhut up the kingdom of heaven againſt men, neither going in themſelves, nor ſuffers others: And theſe were of the great men of the world, and learned men, Doctors and chief Prieſts, and the learned Rabbies, yet for all this their learning they knew not Chriſt, but called him a blaſphemer, and thoſe that did believe on him were called a curſed people that knew not the *Law*.

Thus in all Ages profeſſion was blind, who were not guided by the Light of Chriſt, and as it was then, it is now, all the world Profeſſors, Prieſts and People who deny the Light of Chriſt, and are not guided by it, all their Prayers and Sacrifices is abomination, and ſtincks in the Noſtrils of the pure God, iniquity being found within, and regarded in their hearts, this will be the Sentence from the Righteous God, *Go ye Curſed workers of iniquity, depart from me into everlaſting Fire, prepared for the Devil and his Angels*. And here lies the World in wickedneſſe, and though many have long been ſeeking after God, yet I ave not

found him, because they have been seeking the living among the dead, and though many have long been talking of the name of God and of Christ, yet few there be that walk in the living way, and live the pure life of Christ, but Iniquity doth daily abound in the Nation amongst those that professe God: Pride, Envie, and Wrath, Strife and Debate, Covetousnesse, Cruelty, Tyranny and Oppression, Drunkennesse, Lying, foolish Jesting, vain Sporting and pleasures, that the Lands mourns, and the whole Creation groans with the Bondage of Corruption, and the Name of the Lord is daily dishonored by this wicked and untoward Generation of Professors, both Priests and People, who are found in transgression; they are out of the pure Path in the hypocrisie, making a shew of Godlinesse, and drawing neer to God with their lips and with their mouths, but their hearts are far from him, and their Sacrifices and Prayers are as *Cains* Sacrifice who murdered his Brother.

So these who live in Envy and Wrath, and false Accusing, Back-biting, Slandering, Persecuting, and Reproaching the Innocent harmlesse Lambs of Christ, are found in the same nature with *Cain*, for saith the Apostle, *He that hateth his Brother is a Murderer, and no Murderer hath Eternal Life abiding in him.*

And here all who are not wilfully blind may see the National and Parish-Teachers in the nature of *Cain*, in envy, & so not accepted of God: and all that uphold them they are seen in the Light of the Lord Jesus to be blind, and are led by the blind, and both are going into the Ditch, who have turned from the measure of God, the Light that did and doth convince & reprove for sin and evil, and are soared up in the air climbing up another way: But if ever you know God, or true peace to your souls, back you must come to that which doth reprove and trouble for sin, that must speak peace if ever you know peace, and that will not speak peace to any who lives in sin, but he that fears God and departs from Iniquity, and waiteth upon God shall find Peace and Rest to his Soul.

Therefore all people whatsoever who read these Lines, seriously

seriously consider your wayes, and no longer follow the Parish priests who preach for hire, and seek gain from their quarter, and through feigned words and covetousnes make marchandise of your souls, they were never sent of God, and therefore they shall not profit you: Cease from them all, and wait on the Lord in the Light of his Son Jesus, and learn of him who is meek and low in Spirit, and you shall find rest to your Souls: But while you live in your sins their is no rest, as saith the prophet, *Their is no peace to the wicked, but they that wait upon the Lord shall renew their strength, for the Lord is come in power and great glory, and is fulfilling his promise made of old, pouring forth his spirit upon his sons and Daughters, and they shall be all taught of God, and in righteousnes shall they be established, and shall be far from Oppression, and no worker of Iniquity, nor any unclean thing can enter into the Covenant of God,* for this is the Covenant of the Lord, *I will write my Law in their hearts, and put my spirit in their inward parts, and they shall no more teach every man his Neighbor, nor every man his Brother, saying, know the Lord, for all shall know me from the least to the greatest, and I will be merciful to their unrighteousnes, and their sins and their iniquities will I remember no more saith the Lord: And this is our God fulfilling in these our dayes to his own Glory, to whom be everlasting Honor and Dominion for evermore.*

The Ministers of Christ, his plea for *Purity* against the Ministers of Antichrist, and all their Train who plead for sin.

ALL you that plead for sin, whether Priests or People, of what sort soever, who make a profession of the name of God, and of Christ, and yet live in sin, and plead for sin, and sayes none can be free from sin, or perfect from sin while they live upon the earth; all your talking & outside customary worship is in vain, and is no more but your own self-righteousnesse which is filthy and abominable, and it will never bring peace to your souls, nor you can never be

reconciled to God as long as you live in sin, thats the cause of separation from God, your sins, *your sins have separated between you and me saith the Lord:* and as long as sinne stands, the Partition wall stands, for it stands betwixt you and the Lord, and their is no Union nor Fellowship with God, nor with his Son, as long as you live in sin, but aliens you are, and strangers from the pure God and the life of his Son *Jesus*: And you that plead so strongly for sin, you plead for the Devil, whose servants you are as long you live in sin, and you are the Antichrists that are against Christ, and oppose him, and you are against the end of his coming and being manifested in flesh, for he came to take away sin, and so he is called *the Lamb of God which taketh away the sinnes of the world*, for, for this purpose was the Son of God made manifest, that he might destroy the works of the Devil, and to dispossesse and cast out the strong man, and so to purifie the heart, and purge the conscience from dead works, and make it a fit Temple for himself to dwell in, and he hath promised to dwell in his people, and where he dwells purity dwells, and sin cannot dwell with him, for it defiles and pollutes his Temple, and if any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are (speaking to the Saints:) Now this I say, That all sin defiles, as Envy, Wrath, Malice, Pride, Luft, Covetousnesse, and the like, if these evils lodge in your hearts, it is evident and plainly manifest that the Devil the strong man lodgeth, and is exalted above all that is called God in your hearts, and keeps possession there for all these evils and abominations that are acted and done in the world, the Devil is the Author and Father of them, who hath begotten them into his Image and likenesse, to do his will and works, which are works of darknesse, and so all you that live in sin, as pride, hatred, variance, debate, drunkennesse, swearing, lying, false accusing, coozning and cheating in your buyings and sellings, using false weights and measures, and saying and unsaying, boasting of your wares to be so, and so, when many times you know to the contrary, and so lie one to another to get dishonest gain,

and

and make a prey of the simple, who have not so much of the subtle Serpents wisdom as your selves. All these are the works of the Devil, and as long as you live in these practises the Devil leads you, and so you become his servants, for his servants you are, to whom you yeild your selves servants to obey, whether of sin unto death, or of obedience unto righteousnesse, for the wages of sin is death: and all who go on in their sin, satisfying and fulfilling the lusts and desires of the flesh, are going from God in the broad way that leads to destruction. But the Serpent is grown very subtle, and the better to hide and cover himselfe, he brings Scripture to uphold his Kingdom, all that he can gather up as he conceives makes for his purpose, that he brings, and his Servants make use of to oppose the pure Doctrine of the Son of God, and his faithful and true Ministers, *who are sent of God to open the blind eyes, to turn them from darknes unto Light, and from Satans power unto God, and to present them perfect in Christ Jesus:* But saith the Serpent and the Ministers of Antichrist, *It is not possible that ever any one should be free from sin while they live, did not* David *sin, and* Peter *sin? and did not* Paul *cry out of a body of sin? and are you better than the Apostles?* Thus the carnal professors of our time plead for their Kingdom, being blinded by the god of the world, that the Light of the Glorious Gospel of JESUS CHRIST which makes free from sin, this they know not.

Now all people consider, and see what you do uphold, and what you do plead for; will this plea stand at the great and dreadful Day when the Lord calls you to an Account, to say that others were sinners, and bring that as a cloak to cover you? No, this will not cover you in that dreadfull Day of Account; for though *David* did sin yet he repented, and had no peace till the Lord had pardoned his sin; He wept until his eyes grew dim and his flesh did fail of fatnes; he watered his Couch with his tears. Is it so with you? Are you brought down as *David* was? and though *David* left these things upon Record, it was not to encourage others to go on in sin, but that all might take example not to do the like, lest the terror and wrath of

God,

God come upon them for their rebellion againſt ſo good a God: but you ſtill go on in your vile courſes, and inſtead of being humbled by the example of others that have ſinned, you bring it to upold you in your ſins; and ſo goes on daily, treaſuring up to your ſelves wrath againſt the day of Wrath, which none of them did that you bring the failings of; where did *David* ſin again? or *Peter*? or *Paul*? but were made inſtrumental to turn many from their ſins: So you being ignorant of the conditions of the Saints mentioned in Scripture, brings one condition to oppoſe another; for there was a time when they were dead in ſins and treſpaſſes, and were aliens and ſtrangers from the Covenant of Promiſe; and there was a time when they were dead unto ſin, and alive unto God; being reconciled unto God; having put off the body of the ſin of the fleſh, and had put on Chriſt, and were alive in him, and created in him unto good Works; and by the Son of God, the Covenant of the Father, they were made free from ſin, and had paſſed from death unto life, and Chriſt lived in them, who had given them the Victory over their ſin, and defaced and blotted out the Image of the devil, and renewed his own Image in them: and though *Paul* do ſpeak of a warfare that was in his growth, & through patient waiting in the Croſſe of Chriſt, he witneſſed a victory, and praiſed God who had given him the Victory; ſo he ſpeaks of ſeveral times and conditions, as a time without the Law, I *was alive without the Law once*, and he ſpeaks of a time under the Law, and a time of being made free from the Law, which things you muſt all know and witneſſe, manifeſted & fulfilled in you, if ever you know the truth in its purity; for through the ſame door that all the holy men of God did paſs, muſt you paſs, or elſe you cannot come to the ſame reſt: And this door and this way is ſtrait; you cannot enter in with your old Garments, you muſt be ſtripped of all, and become as a little Child, or elſe you cannot enter; you muſt know the work of God within you, and the operation of his Power, and his Righteous Law ſet up within you, to kill ſin in its riſe & conception in your hearts, then

will

will you know the war between the Beast and the Lamb, and the flesh lusting against the Spirit, and the Spirit against the flesh, that ye cannot do the things that ye would; and this was *Paul's* time of crying out; for saith he, *when we were in the flesh, the motions of sin that were by the Law, did worke in our Members to bring forth fruit unto death; but now we are delivered from the Law, that being dead unto which, we were held that we should serve in newness of the Spirit, and not in the oldness of the Letter; for I was alive without the Law once, but when the commandment came, sin revived and I died:* When *Paul* came to know the Law of the new Covenant written in his heart, he then saw the body of sin, and the Law in his Members warring against the Law of his mind, which led him into captivity, into the Law of sin and death, and made him wretched; but the Law was good, as the Apostle confesses, *It is holy, just and good, the Law is spiritual, but I am carnal, sold under sin: for the good I would do, I do not; and the evil I would not do, that do I:* Now all the carnal Professors would own *Paul* here, and bring these words to hide, and cover them in their sins, and so are at ease in their sins, alive without the Law; but *Paul* had not peace in this condition, but groaned and travelled under the burden of sin, but through Christ he thanked God who had given him the Victory; and even at that time when he writ that Epistle to the *Romans*, he was made free from sin, though he declares of such a condition, speaking to them that know the Law, for to them that were under the Law he became as under the Law, *For when we were in the flesh, the motions of sin that were by the Law did work in our members, &c. but now we are delivered, now there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit; for the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death;* (mark it well, *hath made me free*; not will or shall, but he was then *made free*) *for what the Law could not do in that it was weak through the flesh. God sending his own Son in the likeness of sinful flesh, & by a Sacrifice for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us* (minde you here, *The righteousness of the Law fulfilled*

in us) who walk not after the flesh, but after the Spirit: So here you may see he speaks of a time without the Law, and a time under the law, where the Law was fulfilled in him, and so passing through the Law, he became dead unto the Law, as he declares in another place, *For I through the Law am dead unto the Law, that I might live unto God*: *I am crucified with Christ yet nevertheless I live; yet not I, but Christ lives in me*: Come now and try your selves all you formal and carnal Professors, can you own *Paul* in this condition? are you crucified with Christ? or are you alive in your sins? are you crucified to the world, and the world unto you? Answer, *Paul* was so: But are not you wallowing in your sins, living in the pleasures of the world, and no separation made from the world, but even with all your strength griping after the world, loving it, and seeking the honor and glory of the world, which *Paul* was crucified unto, though once he cried out of the body of sin: and so patiently waiting in the crosse of Christ, he witnessed a Victory.

And so as the eyes of your understandings comes to be opened, these things will be clear, and you will see the times that *Paul* declareth, and is left upon Record in the Scriptures of truth; a time without the Law, and a time under the Law, and a time when he witnessed Christ Jesus, the end of the Law: & whereas he saith in one place, *I am carnal*, he saith in another place, *I am crucified*; and this is plain to those who have experience of the workings of God; for that *I* which was carnal by the Law which was Spiritual, was crucified, and then *no more I, but Christ in me*. And this was the mystery that *Paul* preached, which was hid from Ages and generations, but now is made manifest in his Saints, which Mystery is *Christ in you the hope of glory, whom we preach, teaching and exhorting every man in all wisdom, that we may present every man perfect in Christ Jesus*. Now this I say, where Christ is manifested sin and iniquity is done away, and the body of sin destroyed and dead; for if Christ be in you, the body is dead because of sin; and if any be in Christ he is a new Creature, *Old things are passed away, and behold all things are become new*:

and

and if all things are become new, then where is there room for sin, for that is of the old things which passeth away, and doth defile and enters not into the Kingdom of God which stands in righteousnesse? and this is your cry, *Where were there any that was without sin?* I Answer, They that were in Christ, and did abide in him were without sin, and were new creatures; and if you say that none were or are in Christ, then I shall bring the Scripture-Testimony against you, where they bear Testimony of the Son, *For we know that the Son of God is come, and hath given us an understanding to him that is true, and we are in him*; [mark well, *they were in him*] *that is true, even in his Son Christ Jesus*: and here the Scripture declares that some were in Christ, and if any be in Christ he is a new creature; and they that are Christs have crucified the flesh with the affections and lusts; and if the affections and lusts be crucified, then where is the sin or the cause of sin, for lust is the ground of all sin? for as the Apostle saith, *There is no man tempted of God, but every man when he is tempted, he is drawn away of his lust, for the lust goes forth, and sin is conceived in the heart, and after it is conceived it brings forth sin, and sin being finished brings forth death*: So the rise of sin is from the lust, which is conceived in the deceitful and deceived heart, but where the life and power of Christ is manifested, and the devils works destroyed, and the creature redeemed from the bondage of corruption into the glorious liberty of the Sons of God, and is become Christs, bought and redeemed by him, and hath crucified the flesh with the affections and lusts, then where is sin you so much plead for, which is a plant of your Father the devil whose children and servants ye are as long as you are doing his work, and pleading to uphold that which Christ comes to destroy? but surely you are deceived by him, for no such Plants shall grow in my Fathers Garden, but they must all be plucked up and cast into the fire.

And again, the Enemies of pure Truth who are bent and set to oppose Christ, they bring another place of Scripture, and thinks they are strongly fenced here, where

it is said, *If we say we have no sin, we deceive our selves, and the truth is not in us*: This place is strongly pleaded by all sorts of people and professors, who are not in the pure life of Christ; but praised for evermore be the righteous God, who hath hid these things from the wise and prudent and revealed them to Babes: Now for the simple ones sake I shall speak and declare, that their minds may be informed, and that they may not be kept in blindness by the God of the World: The Apostle *John* was come to high attainments, and saw through the vail; he saw the first mans state where all are dead in sin; and he saw the second mans state which was born of God and could not sin: Now the naturall man by all his wit and wisdom cannot comprehend these things; for as it is written, *The naturall man receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned*: So it is the Spirit that reveals the deep and hidden things of God; and by the Spirit of God it is seen, that the Apostle speaks to a condition before confession of sin; and whereas he saith *we*, many times they say *we* when they are passed from such conditions; as *James* saith, speaking of the tongue, *therewith bless we God, and therewith curse we men*: but was *James* a curser? But read the following Verse, where *John* saith, *But if we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness*; and if you say that *John* had not confessed his sin, I bear testimony, and the Scriptures likewise testifie the same, that he had both confessed and forsaken his sins, for his fellowship was with the Father and the Son; as you may see in the beginning of the Chapter, *Truely* [saith he] *our fellowship is with the Father and the Son*: Now if *John* had been in the unregenerate state and had not confessed his sin, then could he not have had Union and Fellowship with the Father; *for God is Light, and in him is no darkness at all, if we say we have fellowship with God and walk in darkness we lie, and do not the truth; but if we walk in the Light as he is in the Light, we have union and fellowship one with another; and the blood of*

Jesus

Jesus Christ his Son cleanseth us from all sin, (mark well, he doth not say from part of your sins, but from all sin) *O this is that testimony that we bear of Christ, That his blood cleanseth from all sin, and he saveth to the utmost all that come unto God by him; so if the Son make you free, then are you free indeed:* But we do not speak of any freedom but by the light, life and Power of Jesus; for if any one say he hath no sin before he come to witnesse Repentance, and the power of Christ not being manifested in him to destroy and take away his Sin, he doth deceive himself, and the witnesse of God in his own conscience will testifie against him; for if we say we have not sinned, we make him a lyar; but where the life and power of Christ is manifested, and the Devils works destroyed, and the heart purified, and the body made a temple of God, shall we deny the work of God? No, far be it from us, but to declare his Name abroad in the earth, that others may dread and fear before him, and repent of the evil of their ways, that so they might rejoyce with us in the love of our God, and eat with us on the bread of life in our Fathers house, that they may be changed and renewed, and witness the birth which is from above, which except a man be born againe he cannot see the kingdom of God.

Now this birth and this change hath long been talked of, but who are they that are changed and born again? Surely some there are, God hath some of his own begetting; and the Apostle saith, *He that is born of God sins not, for his seed remaineth in him, and he cannot sin because he is born of God* but this the world and the children of darkness cannot believe, nor endure to hear tell of, but ready to tear and rend if any one come to know and witnesse a change.

And so all you that plead for sin, you may see whom you serve, even the Devil the Prince of Darkness, who leads you and guides you as long as you live in sin: But blessed be God the happy day is come, and the Lord hath many children who are begotten by the eternal Spirit, and are kept by his power and strength that the wicked one cannot

touch them according as the Apostle testifieth, *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, that the wicked one toucheth him not; let no man therefore deceive you with words, for he that doth righteousness is righteous, even as he is righteous: and he that commits sin is of the Devil; hereby are the children of God manifest, and the children of the Devil:* So all you that live in Envy and Wrath, speaking evil of the things you know not, you manifest your selves to be of the devil who hath begotten you into his image and likeness to do his lusts: and so being after the flesh are found persecutors of them that are born after the Spirit, as it was in former ages and generations, the children of God were ever hated and reproached by the world; but it is our joy, accounting it great riches that we are counted worthy to suffer for his Names sake, knowing this, that all that will live godly in Christ Jesus shall suffer persecution.

A Paper, shewing who they are that are blessed, and who they are that are cursed.

BLessed is the man that feareth the Lord, and walketh in his way: he shall be kept in peace when all the world is in trouble and Misery, and no peace unto them who be out of the fear of God and out of the way of life, in the broad way that leads to destruction; following lusts and pleasures, sporting themselves in the day-time; you that live after the Course of this wicked world, not regenerated and born again of the Word of God, but live in your old, vain, wicked, ungodly and vile courses in the fallen state, bringing forth cursed fruits from the cursed ground, sowing to the flesh, & satisfying the lusts of it, living in lying, & swearing, and drunkenness, spending the creatures of God upon your lusts, drinking one to another, and tempting one another with Ale and Beere until you be overcome, and so like Swine wallowing in the Lusts of Uncleanness, you bear the Image of your Father the Devil, whose children and servants you are while you continue in your sins and filthiness, you are of the cursed Generation, and wo and

misery

misery is your portion. Wo, wo to all the Inhabitants of the earth, the Devil is come down amongst you, and he rageth & swells, because he hath but a short time: the day draweth nigh, it hasteth greatly, where every one of your works must be tried by fire; and the Devil, together with the false Prophets, and all you who bear his Mark, must be cast into the lake of fire, there to be tormented for ever and ever, from the presence of the Lord, and all his holy Angels and Saints; this will be your Sentence from the righteous God, *Depart from me all ye workers of iniquity*. Consider of this in your life time, you that are so full of rage and malice, scoffing and scorning, reproaching the servants and Messengers of the Lord, who are sent of God to give you warning, and to open your blind eyes, and to turn you from your sins, and from darkness unto light, and from the power of Satan unto God, that you might receive forgivness of sins, and an inheritance amongst the Saints in Light; and this freely as they are moved of the Lord from the bowels of tender love to your lost souls, without any selfe-end, not seeking for a gift or any reward from any of you, not seeking yours, but you; yet notwithstaning all their care, labour and travel, see how you doe reward them mocking and scoffing, and envying of them, haling them out of your Synagogues, and and beating them, sending many to the Stocks, and haling others before Magistrates and so to Prison, and their the innocent suffers under the hands of cruel men, many being beaten and cruelly used in the PRISONS by the cruel GOALERS; Witnesse the GOALER at *LANCESTON*, where many of the deare Servants of the LORD have been cast into PRISONS among THIEVES and MURDERERS, and have been numbred amongst TRANSGRESSORS (as our LORD and MASTER was) and many of them have been cruelly beaten and most basely abused by the GOALER and his COMPANIONS. And all this and much more is done against the innocent, whom you cannot justly accuse of any evil nor wrong done to any man, but freely declaring against sin in Markets, Cities, and Villages, and in your Idols-temple, where the Worship

of the Beast is upheld, to call you from your false ways and false worships, into the true and living way, and pure and spiritual worship, to worship God in Spirit and in Truth, and to call you from off all your hireling-Priests and Parish-Teachers, who have long time led you in blindness and ignorance, and have not profited you, but but made a prey upon your souls for dishonest gain, that so you may all be taught of God in Spirit according to the Fathers Promise; and all this is done unto you freely, without seeking any gain or reward from you, and yet notwithstanding all this love and tender care for your souls, you envy and hate them, and so manifest your selves to be of *Cains* generation, and your Sacrifices are abomination to God, and not accepted of him; for our God is pure, and there is nothing accepted of him, but that which is offered up from a pure heart, for the pure in heart are blessed and shall see God, as it is written in the Scripture, but Wo is the portion of the wicked, they are of the cursed Generation, and all your Sacrifices, reading, singing, praying, preaching and expounding, and whatever you call a Worship, and all your profession and talking of God and Christ, it is all abomination while sin and iniquity lodgeth and is regarded in your hearts, it is no more but your own self-righteousness, acted in your own wills, which is as filthy rags, and as menstruous clothes, and it will not abide the fire, nor stand in the day of triall: you are but patching a piece of new cloth in the old Garment, and the Rent will be worse: your gilded out-side and fair pretences, your talking of the Scriptures and painting your selves over with the Saints words, it is but sowing of fig-leaves together to cover your nakedness, and it will not hide you from the Wrath of the Lamb, neither will it stand you in any stead where the life and power of Christ is wanting: you are still out of the way of God, for though you profess much in words, and draw neer unto God with your lips and mouths, yet it is not saying, Lord, Lord that will avail, but he that doth the will of my Father shall enter into the Kingdom, for it is the heart which he requires, and as long as the Devil

and

and sin lodgeth in your hearts, in vain is all your talking and going to hear Sermons: It is not your going one day in seven (or more) to hear a man speak a company of words, and then all the week after to follow your own lusts & pleasures without yoke and bridle, no cross nor limit to the carnal minde, but all is at liberty; you can speak your own words, and think your own thoughts, and do your own works, and sport your selves in your vanities, your tongues at liberty to speak vain words; this is not the worship of God, but a false-worship, and a vain Religion, and wo is the end of it, as it was to the *Scribes* and *Pharisees*, who were high in notion, and professed much in words, yet notwithstanding all their outside cleansing and Scripture-knowledge, they were strangers to the life of truth, and crucified the Son of God; and their profession was but hypocrisie, and Christ cried wo unto them, calling them *whited walls, painted Sepulchres, who made clean the outside of the Cup and Platter, but the inside was not made clean.*

So all you that now talk of the Scriptures, and do not live in that pure life that they lived in that gave forth the Scriptures, you are hypocrites, and your profession and outside cleansing is but Pharisaical, and *except your righteousnes exceed the righteousnes of the Scribes and Pharisees, you cannot enter into the Kingdome of God.* Now search and try your selves, and see if your righteousnes go any further then theirs did; (nay, doth it go so far?) they made clean the outside, but are not you unclean both within and without? To that of God in all your *Conscience.* I speak and appeal, that with it you may try and examine, and see what you can witness of your return unto the Lord your God, what is cut down in you, or what change is wrought in your hearts, for *there* must the work of God be known if ever you know the truth in its purity; for with the whole heart will the Lord be served, for he calls for it, as it is written, *My son, give me thy heart,* and as long as sin lodgeth in the heart, the Devil lodgeth, for all sin is of the Devil, as it is declared, *He that commits sin is of the Devil,* and as long as the Devils works are standing within you, your profession of Christ without you

will not avail, until his life and power be witnessed within you to destroy the Devils works; for, for this end and purpose was the Son of God made manifest that he might destroy the works of the Devil; and all sin is a work of the Devil: And sin is conceived in the heart which is deceitful, and there lodgeth in the heart, and defiles and pollutes the heart, as Envie, Wrath, Malice, Pride, Lust, and Covetousness, Murders, Theft, evil surmisings, these and such like are works of the Devil, plants of his planting, and these do defile a man, and separates him from his Maker; and as the Devils work is within the heart, and pollutes the heart, so must the work of Christ be witnessed in the heart for the purifying and cleansing, and destroying of the Devils works, and so to make the body a fit Temple for himself to dwell in.

And this is the work of the Lord, and it is marvellous in our eyes, he is gathering his people into union and fellowship with himself, breaking the bond of iniquity, and letting the oppressed go free, purifying and purging them with the Spirit of judgment and of burning, trying them as gold and silver is tried, that so his people may be a holy and a peculiar people, a people in whom he will be glorified by a pure and a godly conversation, who shall bring forth much fruit to his glory, who hath redeemed them from the earth and from their vain and ungodly conversation.

We who were gone astray, and wandring as Sheep without a Shepherd, and were by nature the children of Wrath even as well as others, hath the Lord wonderfully wrought his own work in us, and called us out of death and darkness into righteousness and peace, to bring forth fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, sobernes and vertue, and hath shed abroad his love in our hearts, and hath committed unto us the word of reconciliation, to minister unto others who sit in the shadow of death, that you all may turn and and repent, and come into the way of life, that your souls may live, in which way the ungodly cannot walk though it be a plain way, that fools shall not erre therein, yet the unclean cannot pass over it; and this is the new

& living way that leads to life eternal, even Jesus Christ the only begotten of the Father, who is given of the Father freely for a Covenant of light to enlighten the Gentiles, and to be the glory of his people; who is the alone way unto the Father as it is testified of him, *I am the Way, the Truth & the Life, and there is no man can come to the Father but by me. I am the door, and he that enters not in by the door is a thief and a Robber.*

Now people every where who professe your selves to be Christians, and Christ to be your way, see if your lives be answerable to your profession, for this I do declare from the Lord, that no ungodly one can walk in this way: Come and let us reason together, you will all confess with me that Christ is pure, holy and righteous, and he is the way to the Father and no other way; then what way are the ungodly in, who live in pride and covetousness, envy, wrath and malice; you that live in the lusts of the flesh, and the pleasures and pomp of the world, are you in Christ the way? surely no; you do but deceive your selves to think that you are in the way to salvation, when you are going on the broad way to condemnation; for Christ speaks of another way, which all who live in sin are walking in, *They enter not in by the door, but are climbing up another way, building up Babel, a Tower to reach up to heaven, but the foundation is sandy and will not stand, who are sayers and not doers, and are in their sins alive in their old cross and perverse nature, and so are out of Christ the way; for if any man be in Christ he is a new creature, old things are passed away, and behold all things are become new*; (Minde this well, *all things are become new*) it is not reforming of some things, and departing with some of your sins, but all the old lusts must be denied; all your old wayes, and your old vain heathenish customes; the old man must be wholly put off, and the new man Christ Jesus put on.

Therefore cease from the evil of your wayes, and put away lying, and speak truth one to another, & leave off your prophane Swearing, and let your yea be yea, and your nay nay; for whatsoever is more is evil, and out of the Doctrine of Christ; and lay aside all Envy and malice, and all vain

and needleſs Diſcourſe which tends not to the Glory of God, nor to edification of one another; and let your words be few, and in the fear of the Lord, and put off all your Pride, and lay down your Crowns at the feet of Jeſus, and learn humility and the fear of the Lord, that your feet may be guided out of the paths of death, and from all unrighteouſneſſe and diſobedience, where the Curſe of God is, that you may walk in the way of the Lord and in his pure fear, to ſtand in awe of him, that ſo your hearts may be purified, and your conſciences purged from dead works, to ſerve the Lord in the new life, with a pure and a perfect heart, that into his Covenant of life and peace where the bleſſing is, you may all be led, and eat the Bread of Life at the Table of the Lord, that your ſouls may live and praiſe the Lord for evermore.

To all the Beloved Ones, who are of the Royal Seed, whoſe faces be turned towards Sion, Greeting,

DEarly beloved Friends, you whom the Lord hath Viſited in his Love, and hath called you out of darkneſſe and your former vain Converſation, into his marvelous Light and glorious Liberty of the Sons of God, when many thouſands are left in blindneſſe and hardneſſe of heart, full of envy and rage, and ſhut up in darkneſſe, being alienated from the life of God, and ſtrangers from the Covenant of Promiſe. Oh prize his love unto you! a Remnant of deſpiſed ones, yet beloved of God, who hath called you with an holy Calling, and ſeparated you from the world of ungodly men, that you may be a holy and a peculiar people without ſpot or wrinckle, that you may be preſented pure and perfect unto God.

Now my dear friends be valiant for your Freedom, and ſtand in that Liberty wherein Chriſt hath ſet you free, and be not again entangled with the yoke of bondage, and the weak and beggarly Elements of the world; give not away your ſtrength unto the Harlot; though Sinners entice you conſent not to them; but ſtand in the counſel of God, and

and keep your habitations, dwelling in that which is pure, which ye have received from God, waiting in patience for power from the Lord to give you a full deliverance over the world, and the pollutions and lusts of it, that over it you may reign, and all its fading Treasures, laying up to your selves Treasures which never fades away, durable riches, where the Rust and Moth cannot come.

Dwell low in the pure fear of the Lord, for there is safety, that keeps the heart clean, and so the pure wisdome from above is received into the pure heart, and bring all your deeds to the Light, that so they may be proved and tryed, whether or no they be wrought in God.

Weigh your words and your actions in the ballance of equity, and be upright and just in all your dealings amongst men, in your buyings and sellings, and whatsoever things you take in hand; let the Light of Jesus be your guide, that so your consciences may be exercised towards God and man, that you may be kept blameless and harmless, as children of God amongst this wicked and untoward generation of men, who daily watch with an evil eye for your halting, thereby to take occasion to blaspheme God and his pure Truth, which ye in a measure are growing up in, and in a good measure redeemed from the vile and filthy conversation of the world.

Dear Friends, keep nothing back, but freely give up unto the Will of God that which is for the Sword to the Sword, and that which is for the Famine to the Famine; and what is for the Fire to the Fire, that you may be thorowly cleansed and purified, and tried as Gold and Silver is tried. Whatsoever the Light of Christ doth discover unto you to be evil, and an enemy to your souls, cast it off, hide not the enemies of your peace in your own bosomes; for whatsoever you keep back will be as thorns in your sides, and as pricks in your eyes: Therefore cast off every weight and burthen, that you may run with cheerfulness the Race set before you, that through the trials and tribulations you may come, and so enjoy the promised Land; for through many tribulations and fiery trials do the children of God

pass; for the children of *Israel* after they were come forth of *Egypt*, had many Enemies to war withall before they came to the promised Land, and many fainted in the way, and through unbelief fell in the Wilderness; which things are written and left upon Record, that those that should come after might take warning, and not give way to the Tempter, lest they fall as they did, and so come short of the eternal rest.

Therefore every one of you take warning, and take heed least there be in any of you an evil heart of unbelief in departing from the living God: but abide in the measure of God which is pure and perfect, though but as a grain of Mustard-Seed; yet wait, and you will finde the growth of it. When trials come, be content, murmure not, but endure with patience the chastning of the Lord, for every child whom he loves he rebukes and chastens; for he that is not corrected & chastised of the Lord, is a Bastard and no Son.

And now is the time come, that Judgement is begun at the house of God, and if it first begin at us, what will become of the wicked, and them that obey not the Gospel of God? Surely wo will be their portion, & condemnation and misery will be the end of ungodly men, but blessed are they that suffer tribulation & persecution for righteousnes sake, they shal inherit the Kingdom of Glory; he that overcomes and endures to the end shall be crowned with Victory, and shal eat of the hidden Manna, and have right unto the Tree of life, and shall have Union and Fellowship with the Father and the Son, and reign with the Lord God and the Lamb in the holy City for ever and ever.

Therefore though you now be afflicted, be not cast down through unbelief, though you now weep and mourn, and be reproached and reviled, yet your sorrow shal be turned into joy; it is but for a little moment of time, until the night and the stormy day be over, and then will come a calm; though sorrow and trouble may endure for a night, yet joy will come in the morning, when the Day-Star doth arise, and the glorious day of the Lord doth dawn in your hearts, then shall darkness be expelled, and sorrow and

sighing

ſighing flie away, and the preſence of the Lord in the Light ſhall be ſeen, in whoſe preſence there is gladneſs and great joy; and you all his faithful ones, who have paſſed through many tribulations, and have not loved your lives unto death, ſhall worſhip him in his holy Temple; and there ſhall be no need of light, of Sun, Moon or Candle; but the glory of the Lord ſhall fill the Temple, and ſhall be a light continually for all his dear children to walk in.

So all my dearly beloved ones, who are in the time of trouble and trial; with you I do partake, and bear part of your burthen, as being a Member of the ſame body; and if one Member ſuffer, all the Members ſuffers with it; and though you come to ſuch a condition, trouble within and trouble without, one every ſide Enemies, yet do not diſtruſt God, neither look back into the world of darkneſſe again, there is noe helpe for you there; but as the Children of Iſrael in former time were incompaſſed about, *Pharoah* behinde and the Red Sea before, and on either ſide Mountains, they were even ready to faint and murmure, but *Moſes* the Servant of the *Lord*, who was choſen to be their Leader out of *Egypt*, he exhorted them to ſtand ſtill and ſee the ſalvation of God: they were not to ſtand ſtill in *Egypt*; but being come forth of *Egypt*, the Lord ſhewed his wonderful hand in Preſerving of them. So I ſay unto you dear friends, who are come forth of the Egyptian darkneſſe, and are delivered from thoſe groſs evils that the world lives in, and have a light born up in your underſtandings to lead you, but yet do find many enemies warring againſt you, even they of your own houſe; ſo that you know not what to do, nor which way to go to find peace. I ſay unto you, will nothing, neither do you run before your guide; but ſtand ſtill in the Light that diſcovers your Enemies, and their wait in the will of God, and you will ſee ſalvation from the Lord by his living Power, binding and chaining, and ſubduing the ſtrong Enemies which wars againſt your ſouls; and ſo a ſecret hope will be begotten in you (by the powerful Word of the Lord, which is nigh in your hearts (which doth purifie your hearts and that which formerly you counted [illegible] impoſſi-

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ble, by Faith, in the light which comes from the Son of God, you see to be possible, and the Lords perfect work being begun in you, you have a strong hope, and knows assuredly, that he who hath begun a good work in you, he will perfect it to his own Glory: And he that hath this hope, purifies himself even as Christ is pure.

And here is the patience, and the Faith of Saints, which though never so little, if it be but as a grain of Mustard Seed, it removes the strong and high mountains of Sinne, and gives victory over the world, and lusts of it, and so purifies the heart.

And this is the true & the living Faith, which the Saints of God were in, who were of one heart and one soul; and it is the same now as it was then; and all who are in this Faith, by it their hearts are purified, and so are led into purity and oneness of mind and heart, to serve and worship one living and true God, in one living and pure way, which is in spirit and in truth, where there is no rent nor division, but pure love and union, written in one anothers hearts with the Spirit of the living God.

So in the light which from the Lord Jesus Christ doth come, who is the true Light which lighteth every one that cometh into the world; which Light is but one in all, though thousand times ten thousands, this Light is pure and but one; and all who love it and believe in it, are led into oneneſſe and Unity of Spirit,

In it every one wait and walk, that you may be led out of death and darkneſſe, and all the untoward wayes of the world, into the pure way of righteousneſſe and Peace to follow Christ in the narrow path, which whosoever follows shall not walk in darkneſſe, but shall have the light of Life, and dwell in love and union, watching over one another with a pure single eye; and be tender over one another, as Members all of one body, and if any be overtaken with a fault, you that are spiritual restore such a one in the Spirit of meekneſſe, that shame and condemnation may come upon the transgressor, and the innocent may be set free; and let not the cursed thing lodge among you, but be ye holy in all manner of conversation, because the Lord our God

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is holy, and no unclean thing can dwell with him nor enter into his righteous Kingdom: Therefore be ye ſeparate from the ungodly world, and touch no unclean thing, and the Lord will receive you, and will be to you as a father, and and you ſhall be his Sons and Daughters. Caſt away all filthineſſe from amongſt you, and let no prejudice lodge nor reſt within any of you, but forgive one another as God in Chriſt hath forgiven you; for if you do not forgive men their treſpaſſes, no more will your heavenly Father forgive your treſpaſſes; therefore whatſoever ye would that men ſhould do unto you, do you likewiſe unto them, for this is the Doctrine of Chriſt, and it is not the ſayer, but he that doth his Will ſhall know his Doctrine.

So the Lord in pure Wiſdom keep you and preſerve you out of all ſtrife and contention, that a daily growth there may be amongſt you, that you all may be eſtabliſhed in the living truth, no more to be toſſed to and fro with mens Doctrines which be changeable, but all wait upon God in the light which never changes, that you may be all taught of God, and every Particular may feed upon your own food, and have ſufficient bread in your own houſes to feed upon, that there be not a beggar in Iſrael, nor no Vagabond, but that all of you may have a habitation in God, and grow up in him, that the Springs of life may be opened, and your ſouls may be fully refreſhed with the bread of life in my Fathers houſe.

And all my beloved Friends keep your habitations, and ſtand upon your Watch, that you may hear the voice of your beloved when he calls, and be obedient to his voice, and do his will; and after you have done his will take heed of exaltation, but wait in patience that you may receive the Promiſe; for the ſame that is unwilling to obey the will of God when the will of God is obeyed, will get up into preſumption; and that which doth preſume in the time of trial will deſpair.

Therefore every one be watchful, and keep the door of the houſe of the Lord, that the Enemy enter not to defile and pollute his holy Temple. Turn not to the right hand nor

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to the left, but keep in the even and plain way. When joy and refreſhment comes take heed of exaltation: And again, when trouble, and croſſes, and and afflictions come, do not fall into deſperation, but wait at Wiſdoms gate that you may be ſeaſoned with grace, having ſalt in your ſelves to ſavor withal, that you be not drawn away with the errors of the wicked; but that all of you may be daily refreſhed and grow up in ſtrength until you come to a perfect man in Chriſt Jeſus, the grace of our Lord Jeſus Chriſt be with you, and eſtabliſh you in the Truth.

The Night is far ſpent, and the Day is at hand, awake, and ariſe from the dead, that Chriſt may give you Light; Ceaſe from all the blind guides, they deceive you; try them, and by their fruits ye ſhal know them.

BEware of falſe Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves; ye
Mat. 7. 15. *ſhall know them by their fruits: Do men gather*
to the 21. *Grapes of Thorns, or Figs of Thiſtles? even ſo every*
&c. *good Tree bringeth forth good fruit; but a corrupt Tree bringeth forth evil Fruit: A good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good fruit: Every Tree that bringeth not forth good fruit, is hewn down and caſt into the fire; wherefore by their fruits ye ſhall know them.*

Now all people every where who have long been led by blind guides, and have been deceived by the falſe Prophets who have got the Sheeps clothing, and decked and painted themſelves with the Saints words, but where is the fruit that is brought forth? It is their fruits that makes them manifeſt; the Lord looks for fruit, but here is nothing but leaves, here is fine Trees with flouriſhing leaves, but no fruit appears, much talk and profeſſion of God and of Chriſt there hath been in this Nation of *England*, fair out-ſides, glorious words, but the life is wanting, there is

no fruits, but all manner of unrighteousnes doth abound in the Nation: Doth not pride abound? and coveteousnes, drunkennes, swearing, lying, and all manner of unrighteousnes? the Land is full of fruitless Trees, the boughs even sway and are readie to break down, they are so full of the evil fruit: pride is come to such a height that the people do scarce know how to walk, nor what to put on, it would even grieve a sober Spirit to see the vanitie of the times, both men and women painting themselves in their gorgeous attire, fashioning themselves according to the customs and course of this wicked vain world; the inventing mind which is estranged from God, inventing new things, and new fashions to please the curious minde, and so one fashion comes up (which is invented in the fallen wisdom) and the lust runs into it, and gets into that fashion, and after a certain time grows weary of it, and it passeth away. And the same inventing minde which is out of the truth, invents another new Fashion, and the people of all sorts (as far as their money will reach) they get into that fashion, and after a little time it passeth away; and so the world passes away and the lusts of it, and the people spend their time according to the course of the world; yea, those who profess themselves Ministers and Teachers in the Nation, who should be examples unto others, even these are as bad and as phantastick as the rest; they and their Wives go in as great height and pride as any people, nay, do they not exceed many in pride and vanity? The poor labouring man working in the sweat of his brows to get his living, and to maintain his Wife and Family, the Priest or his Agent comes, and he must have a part (yea and a great part too) of what the poor people have laboured hard for: and this the Priest and his Wife and Children spend upon their lusts, their Wives and their Children going in their Huds and Veils, and changeable Suits of Apparrel, even the sins Sodom and Gomorrah are found amongst them, Pride, fulnes and abundance of idlenes; and if any one refuse to give them money, then do they go to Law and compel them by force, which never any of the Lords true Mini-

fers ever did, neither Prophets nor Apostles; And let any of the Servants of the Lord come into their Assemblies and declare against their filthy and covetous practises, then their rage and envie arises against the Servants of the Lord, and some are beaten in their Synagogues, and some are haled forth, some stocked, some stoned, some sent to Prison: and they cry unto the people their Hearers, *Beware of false Prophets, these be the false Prophets in Sheeps clothing, hearken not to them, take heed of going to them least you be deceived*; when poor people are already deceived, for they are in their sins, both Priests & People, and they who live in sin are deceived.

And this is the cry of the chief Priests in their high places, *Beware and take heed of false Prophets and such like*; but (Friends) let us try them, no longer take their words, but try them by their fruits: if the Tree be evil the Fruit cannot be good: and here by the Scriptures you may try them; a proud man, or a covetous man are no Ministers of Christ, I know them by their Fruits; The Devil is the King of Pride, and Covetousness is Idolatry: And these two sins are much reigning among the Clergy-men (the Black Coats) though they may get the Scriptures (the good words) which is the Sheeps clothing, for Jesus Christ is compared to a Shepherd, and the Saints and followers of him were compared to Sheep (which were innocent and harmless creatures.) Now I say, that a proud man or an envious man, or a covetous man, or such like, they may get the Scriptures (the Declaration) and be full of them, and painted over with the good words, and so with good words and fair speeches, through covetousness makes merchandise of their souls, this is but still the Sheeps clothing, a fair out-side, but see what is within; please them and they will speak peace; but crosse them in any thing, they are full of envy, and rage, and persecution, so here by their fruits they are known. A proud man, or a Drunkard, or a man that is a striker, and given to Wines, or an envious man; these and such like are marks of the false Prophets, though they may speak the good words, yet not being spoken from the pure life they do not profit the people,

ple, but are deceivers, having a form of Godlineſs, but wants the power, and ſo leads the poor people captive, laden with ſin, and led away with divers luſts, ever learning, but never able to come to the knowledge of the truth: For (do but conſider) can a proud man lead out of pride? Can a proud Prieſt with his Rings and his Ribbands, and gaudie attire, can he lead out of Pride? he may ſpeak againſt Pride, but ſpeaking againſt Pride and living in it, he is an Hypocrite, and his preaching is in vain. Or can a covetous man lead out of covetouſneſs? or an envious man out of envie? or a drunken Prieſt can he lead from drunkenneſs? or any other whatever they be that ſpeak againſt any ſin, and they themſelves be guilty of thoſe ſins? they do but condemn themſelves, and all their Religion is vain, and their Faith is vain, for if they had ſtood in the counſel of the Lord, they ſhould have turned many from the evil of their ways; but they run, and the Lord never ſent them, and therefore they ſhall not profit the people at all. But it may be ſome may ſay, Though they may be proud men, and covetous men (and ſuch like) yet they are good men in the Pulpit, and ſpeaks many good truths, and we are to do as they ſay, and not as they do: And this they ſpeak, becauſe Chriſt ſpoke ſuch words concerning the Scribes and Phariſees, where he ſaith, *Do as they ſay, but not as they do, for they ſay, and do not.* But here you muſt conſider that the Scribes and Phariſees had the commands of God, and the Law of God, which were to be obſerved and kept, for Chriſt came not to break the Law, but to fulfil the Law; but this was a time before Chriſt was ſacrificed up: but when he was ſacrificed up, and riſen, thoſe who preached Chriſt did not go to hear the Scribes and Phariſees, neither were they to do as they ſaid; but they declared againſt thoſe things which the Phariſees upheld, which were but ſhadows, and preached Chriſt the ſubſtance, as the Scripture witneſſeth: And *Paul* an Apoſtle of Jeſus Chriſt, in his Epiſtle, 2 *Tim.* 3. chapt. marks out the falſe Prophets ſo plain, that even he that runs may read; and he doth not exhort the people to follow or hear ſuch,

but turn from such as had the form, but not the power.

And so all people I do exhort you as you, tender the glory of God and the good of your own souls, to turn from all the preists & the false prophets of what sort soever who have not the power of God, who say and do not, for they can never profit you at all; for it is not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father which is in Heaven. Therefore weigh all things well, and try them, and by their fruit ye shall know them.

The Day of the Lord is coming upon all the ungodly, which shall burn and consume the wicked as Fire consumes the Stubble.

THe Lord God is risen in Power, and is making a separation between the precious and the vile, gathering the Wheat into the Garner, and will burn up the Chaff with unquenchable Fire: The day is at hand, it hasteth greatly, a day of blackness and darkness, a day of weeping and bitter lamentation to all the Adversaries of God? a day that shall burn like an Oven, and all the proud and all that do wickedly shall be as Stubble, and shall be consumed root and branch. Look upon the Stubble all you that live in your sins, there is your Figure. Look upon an Oven when it burns; there you may read your figure, the wicked shall be as Stubble, and shall be consumed in the day of the Lords fierce indignation, which is kindled already, and none shall be able to quench it. The sharp two edged Sword of the Almighty is drawn forth, it is furbushed ready for the slaughter; and wo to the wicked and ungodly who cast the Law of God behind their backs, and turns his Grace into wantonness, it will go ill with them, and they cannot hide themselves from the Wrath of the Lamb.

Drunkard, thou canst not hide thy self, the Lord will find thee out, and give the thy portion in the lake. Swearers, Lyers, Scoffers and Scorners, you cannot hide your selves, you are the Ungodly that turnes the Grace of God

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into wantonnesse, and into condemnation you must come who hate the Light (that shews your sin and your evil deeds, & loves the darkness better then the Light; the Light is your condemnation. And all you that live in pride and vain glory (sporting your selves in the day time, nourishing your hearts as in a day of Slaughter) the Devil is your Father who hath begotten you into his image and likenesse; *ye murder and kill the Just, and crucifie Christ afresh; and wo is your portion, wo to the Crown of Pride for the Devil is the King of Pride: And all you covetous cruel oppressors, who are heaping together the earthly treasures, who grind the faces of the poor, weep and howle for the misery that shall come upon you; your riches are corrupted, your Gold and Silver is cankered, and the rust of them shall be a witness against you, wo to you that live in envy and wrath, you are of* Cains *Generation and nature who murdered his Brother, and all your Prayers and Sacrifices are abomination, and stinks in the nostrils of God. And all you that revile, scoff and scorn, backbite, slander, and falsly accuse the innocent and harmlesse Lambs of Christ, tearing and rending, hailing them out of your Synagogues; and so to Prison, you manifest your selves to be the wolves that devour and make a prey of the Lambs; you are the fruitlesse Trees that cumber the ground, and must be hewen down and cast into the fire: The glory of the Lord is shining, and the day of the Lord is dawned, and the day-star is risen in the hearts of the Lords people, and you are discovered and made manifest, and seen to be the wolves, and the Scripture is fulfilled you upon which Christ spoke forth, Behold, I send you forth as Lamb in the midst of wolves; is not this so now? See what haling and imprisoning and cruell usage is in this Nation of England, of a poor despised harmless people, haling them to Courts and Sessions for no other cause but for declaring of the truth, and witnessing against the deceit in professors, Magistrates, Priests and people, and for this are the innocent hated and reviled, and suffer bonds and imprisonment, and some have been given up to death, and all this endured with patience, not seeking for revenge, but do follow our Lord and maker Christ, who endured the contradiction of sinners and we find his words to be true, where he saith, Ye shall be hated of all men for my*

names

names sake; but rejoyce and be exceeding glad, for great shall be your reward, for if ye were of the world the world would love you, but because I have chosen you out of the world, therefore doth the world hate you, but wo to the world and all wicked malicious persecuting spirits, better a Millstone had been hanged about their necks, and they cast into the midst of the Sea, then to offend one of the little ones of Christ. Haste, repent and amend, least sudden destruction come upon you.

The wages of Sin is death, but the gift of God is life and peace.

ALl you that live in sin and wickedness, as Envy, Wrath, Malice, Pride, Lust, Covetousness, Drunkenness, Swearing, Lying, Slandering, Backbiting, false Accusing, Scoffing and Scorning, Revilings, Reproachings, Mocking and Jeering, Oppression, Cruelty, Tyranny, Murders, Theft, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Variance, Emulation, Seditions, Heresies, Anger, Perverseness, Frowardness, Impatience and Unbelief, Cozening and Cheating, and defrauding one another in buying and selling, using false weights and measures, inventers of evil things, Plotting mischief upon your Beds, Covenant-breakers, without natural affection, implacable, unmerciful, living in vain sports and pleasures, spending the good creatures of God, and devouring the Creation upon your lusts, sporting your selves in the day time, foolish-jesting, idle and filthy communication and laughter, which is madness: These (and such like) are works of the flesh, and they that act such things shall not inherit the Kingdom of God; for which things sake comes the wrath of God upon the children of disobedience, and the curse of God remains upon such who live in the flesh, fulfilling the lusts and desires of it, such cannot stand before the righteous God, neither can they enter into his righteous Kingdome, but must be cast into utter darkness, which is the portion of all the wicked; for to the wicked there is no peace, but wo and terror shall pursue them; upon the wicked

wicked, God will rain ſnares, fire and brimſtone, and an horrible Tempeſt, this ſhall be the portion of their cup from the juſt God, who is of purer eyes then to behold iniquity.

Therefore all you workers of iniquity, fear and tremble before the *Lord*, and deceive not your ſelves with a vain hope; ſearch theſe Scriptures, and ſee your portion, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. *Col.* 3. 5, 6. *Pſal.* 9. 17. and 11. 6. *Mat.* 7. 23. and 25. 30, 41. *Rom.* 1. 29. 30, 31, 32. *Rev.* 21. 8. and 22. 15. read theſe Scriptures with ſeriouſneſs, and then (with the light of Chriſt in your Conſciences try and examine your ſelves ~~whether your ſelves~~ whether you be acting and living in theſe ſins above-mentioned, or any of them; and if upon ſearch you be found guilty, then what will you plead or anſwer the Lord? or what promiſe is there due unto you as long as you live in ſin? truly none, but all the curſes, plagues and woes that are mentioned in the Scriptures is your due and portion for your ſin and diſobedience, and all your applying of the Promiſes, and ſaying Chriſt died for you, and ſay you believe in Chriſt; yet all this will not avail nor ſpeak peace to your ſouls (as long as you live in ſin) but the witneſs of God in your own Conſciences will teſtifie againſt you, and be your condemnation; and your faith is vain, who are yet in your ſins. Therefore repent and turn from your wickedneſs, ceaſe to do evil, and learn to do well, draw neer unto God and he will draw neer unto you; put away lying and ſwearing, and all prophaneneſs, let no corrupt ſpeeches proceed out of your mouthes; and hearken to the voice of Chriſt that your ſouls may live; ſpend not your money for that which is not bread, nor your labor for that which doth not ſatisfie. But hearken with diligence to hear the voice of the beloved Son of God, who ſaith, Learn of me, I am meek and lowly in Spirit, and you ſhall find reſt to your ſouls? and that is it in you all that reproves for ſin, and checks you when you do amiſs, when no mortall eye ſees you; minde this well, and wait to be guided by it, and it will lead you out of ſin and evil up to God the Father, to

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have Unity with him and with his Son, and so to bring forth fruits of the Spirit, love, joy, Peace, gentleness, meekness, soberness, brotherly-kindness, forbearing and forgiving one another: And this will be a present guide unto you (if you love it and bring you deeds to it to be tryed by it) at all times and in all companies to lead you to God; if sinners entice you, consent not to them, but fear the Lord and stand in awe and sin not: But if you hate this Light and live in your sins, and your old vaine ungodly conversation, this Light will be your condemnation. Now while you have time prize it, and work while it is day, least the dreadful night of darkness come upon you when none can work: Awake, awake, and arise from the dead, prepare your selves and make ready, for the Kingdom of God is at hand.

Come out of Babylon, partake not of her sins, lest ye partake of her plagues, and wait upon the Lord, that you may eat of the Bread of Life, which satisfies the Soul.

ALl you that are breathing after *God*, who are Hungring and Thirsting after righteousness, which have long been wandring upon the mountains, as Sheep without a Shepherd; who have long been seeking after *God*, but have not found him, and have many yeers been Hearers and Learners, and have spent much money and labor, and much precious time, but have found no satisfaction nor refreshment to your hungry-thirsting souls, but still there is a cry within for want of a Saviour, something in your Consciences cryes and is not satisfied; notwithstanding your many yeers professing and talking of *God* and *Christ*, and your running after this man, and that man to hear Sermons (as they are called) yet still you are in your sins, and your own old vain ungodly conversation, and crooked and perverse rebellious and disobedient nature, upon which the wrath of *God* abides; and so there is no true

peace,

peace, joy, nor rest to your souls: I say unto all such simple hearts (who have been tossed too and fro many years with the windy doctrines of men, but have not found peace) return home to your Fathers house, feed no longer amongst the swine upon the husks; you cannot fill your belly there, but come into my Fathers house, for there is bread enough: Seek not the living among the dead, but awake, awake all you that sleep, and arise from the dead, that Christ may give you light; turn your mindes inward, and seek the lost groat in your own house, for the Lord is neer; yea, doubtless (Friends) the Lord is very nigh, for in him we live, and move, and have our being: for it is he that gives to all, life and breath, and all things; and out of his love to fallen mankind, hath given his onely begotten Son for a Covenant of Light into the World, who doth inlighten every one that cometh into the World, that all men through him might believe: There is that light in every one of your Consciences, which if you love it, will teach you continually, and lead you out of sin and unrighteousness, into purity and holiness, to worship the living God in Spirit and in truth, and so to be taught of him in Spirit according to his Promise; *I will powr out my Spirit upon all flesh, and my Sons and my Daughters shall prophesie; and I will make a new Covenant with them, I will write my Law in their hearts, and put my Spirit into their inward parts; and they shall no more teach every one his Neighbour and Brother, saying, Know the Lord, for all shall know me from the least to the greatest; and I will be merciful to their unrighteousnesse, and their sins and their iniquities will I remember no more*; and this is the Lord fulfilling in our days, prayses to his Name for evermore; he is gathering his scattered sheep together, where they have been scattered abroad in this cloudy dark day, and is bringing them into the Fold, and there shall be one Sheepfold and one Shepherd; this is the Promise of the Father, which he is now bringing to pass, establishing his own Kingdom in righteousness, and uniting and joyning his people together, that they may all be of one heart and mind, that they may with one voice

and one consent glorifie and praise him in the Covenant of his Son, which he is now leading his people into, where no sin enters, but is all shut out of the Kingdom and Covenant of the righteous God.

Therefore all people every where prize this precious time which the Lord doth give unto you, and trifle it not away in vanity and vain delights; but hearken to that which is pure, which convinces and reproves for sin in your Consciences, and makes manifest the evil of your hearts, that is, The pure light of Christ, which did never consent unto sin, but stood against you, witnessing for God against sin, though never so secretly committed.

This is the eye which a long time hath been vailed and blinded by the God of the World, but now is the Lord unvailing, and uncovering, and stripping off all the stollen garments which the Serpent hath painted and decked himself withal, and the Devil can no longer hide himself, but by the light of Jesus Christ shining in the Conscience, he is found out in all his Wiles and Temptations, whereby he goes about to ensnare and deceive the innocent: For as long as the Devil can keep people from owning this light, he can lodge in the heart; and work his works in the heart, but when ever they come to own, and walk in the light, he cannot work, but by the light his works are seen; and by the power and life of Christ within, the Devils works are destroyed, and the heart purified, and the conscience purged from dead works, and so the body is made a Temple of God, which Temple is holy; and if any man defile the Temple of God, him shall God destroy.

Therefore all People who love your souls, come out of your sins (which doth defile you and separate you from God, and breaks your peace with God) and love and walk in the light of Christ, and bring your deeds to it: For every one that doth truth, he loves the light, and bringeth his deeds to the light, that they may be proved and tryed whether or no they be wrought in God; and in the light you will have union and fellowship one with another,

ther, and the Blood of Christ will cleanse you from all sin (walking in the light) for this light is pure and but one, and leads to purity and oneness, out of all Divisions, strife, and contention; and from all the changeable Priests, and changeable Doctrines, and changeable Worships, and changeable Laws, that stands in the will of Man in the fallen Wisdom, and will lead you unto Jesus Christ the unchangeable Priest, the alone Teacher of his people, who teacheth all his freely by his free Spirit, and leads them out of Death and dead works, into the pure way and path of life, that they may bring forth fruit unto God; and blessed are all they that fear the Lord and walk in his way: But the *wicked must be turned into hell, and all the Nations that forget God*; therefore let every one that nameth the Name of JESUS CHRIST, depart from iniquity.

A Trial of a CHRISTIAN.

It is not the outward Name of Christian, that differs from a Heathen, but the inward life and nature.

TRy your selves with the touch-stone of Truth, all you who bear the Name, and are professed Christians, see and read within, with a single eye, whether you be in truth what you profess in words, and have the nature and life of Christ manifest in you, or you have the bare name, and are one in nature and life with the Heathens: the day is dawned which doth discover each name, and nature; and it is not the outward name of a Christian that will avail, where the life and nature of Christ is wanting: Many there be who are called Christians, because they have been sprinkled with outward Water, which hath been called baptizing into the Faith, and into the Church; but all are not Christians who are so called; it is not the outward name, nor the outward

ſprinkling or dipping that doth make a true Chriſtian; no more then the outward name, and the outward Circumciſion did make a true Jew, as it is wittten by the Chriſtians; *He is not a Jew which is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and circumciſion is that of the heart*, in the ſpirit, and not in the letter: So it is of a Chriſtian; not the outward waſhing or ſprinkling, but the inward waſhing with the blood (or life) of Jeſus, whereby the heart is ſprinkled from an evil Conſcience, and the body waſhed with pure water; ſo as many as are baptized into Chriſt (by the Holy Ghoſt) have put on Chriſt, and are one in Chriſt, one heart, one mind, one ſoul, and are like unto Chriſt in name and nature, they bear his Image, and his name is written in their foreheads, and they are marked and known to be his, and followers of him, by their meekneſs, and lamb-like harmleſneſs, by their gentleneſs, patience and long-ſuffering, by their ſoberneſs, and temperance, moderation and vertuous chaſte converſations, by their humility and true love one toward another: Theſe are the tokens and marks of a true Chriſtian; but all thoſe who have the Name of Chriſtians, and profeſs God and Chriſt, and Scriptures, and do not live according to what they do profeſs, but are in nature like unto the Heathens, they are marked out and known by their Fruits. All thoſe that live in rage, envie, wrath and malice, theſe are Marks of a Heathen, and not of a Chriſtian; and *they are of their Father the Devil, and bears his mark in their foreheads*; ſo every one doth bear the Image of him that begat him. There are two births, the one from above, the other from below; that from above is pure, and that from below is impure; and theſe are contrary one to the other, even as the light & darkneſs: all the children that are begotten of God, who is pure, and borne of the Spirit, are hated and perſecuted by them who are begotten by the Devil, and born of the fleſh: and ſo it was in former ages, *they that were born after the fleſh, did perſecute them that were born of the ſpirit: even ſo*

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it is now, in this age, but they that were born of the ſpirit did never perſecute any, but did bear and ſuffer even as Chriſt the forerunner hath left an example, and all that follow him and will live godly in him, they muſt ſuffer perſecution, for it can be no otherwiſe: for enmity is put betweene the two ſeeds, and there is no agreement nor fellowſhip betwixt them: ſo every child is of the nature of him that begat him. All the children of God who are born from above, they bear Gods Image, and are like unto their father, as the Lord is righteous and juſt, and loves truth and righteouſneſs, and cannot behold (but hates) iniquity: even ſo all his children they are pure, and loves truth and and righteouſneſs, and cannot have fellowſhip with the unfruitful workers of darkneſs; but it is a burthen and a greif to be in company with the wicked, and preſſes and grievs their righteous ſpirits as it did juſt *Lot* who was grieved with the ſins of *Sodom*, hearing and ſeeing their wickedneſs and profaneneſs, it grieved his righteous ſpirit day by day: ſo it is with the children of God, what their father loves, they love, and what he hates they hate alſo: But the children of the wicked one, who are born from below, are contrary in nature to the children of the holy one, and bears a contrary Image, and ſo contrary fruits, and are of the ſame nature with their father the wicked one, which is the Devil, who is unclean, and hates the truth, and loves iniquity: ſo all his children are naturally inclined to evil, and *hates the truth*, and *lives in iniquity*, and *loves darkneſs rather then the light, becauſe their deeds be evil*, and ſo are under the wo and condemnation, *aliens and ſtrangers from the living God, and from the covenant of promiſe:* for the wicked have no right unto the promiſes of life; but their portion is wo and miſery in the lake of fire. Now thou that reads this, read within thy ſelfe, with that of God in thee which is light, and it will let thee ſee whoſe childe thou art, and whoſe Image thou bears; whether the Image of the holy one, or the Image of the wicked one: and what thy nature is inclined unto, whether to good, or to evil; and whether thou takeſt delight in the law of God, and his com-

mandments; or whether thy delight be in the things of the world which fades away; whosoever thou art whether Professor, or prophane one, thou canst not serve two masters, thou canst not be heir of two kingdoms, thou canst not have and enjoy the love of God and the love of the world at one time: for the love and friendship of the world is enmity against God; therefore saith the Apostle, *love not the world neither the things that be in the world, for if any man love the world, the love of the Father is not in him: for the lust of the flesh, and the lust of the eye, and the pride of life, this is not of God but of the world:* and if thy heart and affections be hanckring after the things of the world, whether gold, or silver, lands or livings, wife or children, goods or cattel, pleasures or earthly honour, or seeking earthly preferment; if thy love be drawn away to any of these earthly things; and there takes pleasure and delight, thou art not a childe of God, and a worshipper of him in truth, but thy heart is run a whoring after other lovers, and other gods; for of whatsoever any one is overcome, of the same is he brought into bondage, and worships, and falls down to the same as a God, some their belly is their God, some their gold, some one thing, some another, whose hearts and affections are drawn away from the pure living, invisible God; and such are not worshipers of God, but follows their own hearts lusts, and so they are defiled, and the Temple of God polluted, and such have no peace nor rest unto their souls, but they are at liberty in the flesh, in their wild untamed natures; and such, though they are professed Christians, yet are in the wild brutish nature of the world, feeding amongst the swine upon the husks, and finds no satisfaction: and that is the broad way that leads to destruction; where their is no Law nor limit to the carnal mind, nor bridle to the tongue but all is at liberty; the tongue to speak vain words, and the thoughts and vain imaginations roving up and down, the eye running after vanity, the ear open to wickedness, the hands and other members ready to obey every vain motion of the vain mind; such are not followers of Christ in the strait and narrow path of life, but are going on without

out limit the broad way to destruction: All that follow Christ in the strait way, must bear his yoak and learn of him; therefore saith Christ, *Come unto me all you that labour and are heavy laden, take my yoke upon you and learne of me, I am meek and lowly in spirit, and you shall find rest for your souls*; which is the cheif thing to be sought after; for what will it profit a man, if he gain the whole world, and lose his own soul? Now this I know, that there is no rest unto the soul until the yoke of Christ be born; for where the yoke is not born, the lusts are at liberty which war against the soul, and in that condition men and women are brutish and heathenish, like to the beasts of the field, and are without God in the world, in the sin and wickedness, where the anguish is upon the soul, and there is the tossings and the troubles in the world: and there men and women are wallowing in the mud and mire, like swine feeding upon the husks, but never finds peace, but are troubled in conscience, for their sin and rebellion; yet still runs out, and when they have received a wound by the sword of the Lord, gets it healed again deceitfully, but knows not him who is the saving health of all Nations, though he be not far off, but stands at the door and cals to come in, but they not minding his call, lets in the strangers, and the Inn is taken up with other guests, and Christ must lie in the manger, and is not received, but shut out of the heart, and so other lovers and other guests have taken possession, and the house is so full, that it will hold no more. Read with understanding, godliness is a great Mystery, sealed from the worldly wise ones, as it was formerly, but is revealed to them that fear the Lord, and so I may say now as the Apostle said formerly: *You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the wise, and base things of the world, and things that are despised hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in his presence; but he that glorieth, let him glory in the Lord*: And this is the cause

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why the wise ones of the world, and the great Professors, and the Rulers of the people, are now found in rage and envy against the appearance of Christ in his Saints, as it was formerly against Christ in person; they have not the Word of God abiding in them, and so the enmity is not cut down, for all the profession of God, Christ, and Scriptures without, doth not slay, nor cut down the enmity within; and so we in the light of the Lord, do see this generation to be in the same nature with their forefathers, though they condemn them for crucifying of the Just One, as that generation condemned their fore-fathers for killing of the Prophets, yet crucified the Son, and persecuted his Ministers; so these now are found in the same action, persecuting Christ in his Saints; for persecution arises all from one ground and root, and is cursed, and where-ever it appears, it is a mark of the Beast that makes war against the *Lamb*; and it is not the mark of a Christian, for the nature of a Christian is to suffer; for Christ suffered the contradiction of sinners; & to be a Christian is to be like unto Christ, and to follow him in the same steps; and so those whom Christ sends forth into the world, he first sanctifies them by his living Word in their hearts, & so sends them forth as lambs in the midst of Wolves; lambs because of their harmlesness and meekness, and being sent among wolves, that is among men in the nature of Wolves, tearing and rending, haling persecuting, envying, and full of rage, ready to swallow up the innocent ones: and this is made manifest at this day in *England*; the *Lord* is making a separation, and gathering his Lambs from among the devouring Wolves, and they shall no more be made a prey upon, but the Lord will compass them about with the arm of his power, and salvation shall be for walls and for bulwarks, he wil feed them himself as a good shepherd, upon the tops of the mountains of *Israel*, and they shall dwel in peace and safety, and eat plenteously, and be satisfied, and they shall no more go among the broken cisterns that will hold no water, but the living springs, and the fountain of life shall be opened in them; and they shall hunger and thirst no more, and the Lord

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will be the teacher and feeder of his people, and will dwell in them and walk in them, and they shall worship him in his own Temple not made with mens hands, but his people are his Temple, whom he is now purifying and cleansing, that it may be a holy habitation for his pure presence to dwell in: so these are the true Christians, who are in Christ, who are washed and cleansed in his blood, who are new creatures, old things being done away, and all things become new, their bodies being made Temples of God, where holiness & purity dwels; and you who say you are Christians, but are not in Christ, neither are washed nor cleansed, but have on the old garments, and the old things are not done away, but the heart is full of the old stuffe, as envy, wrath, malice, pievishness and perversness, crosness, stubborness, wilfulness, when things falls crosse to your wills, then anger and passion arises, and so the old man is alive, and the old garments are on these are the tokens and marks of a Heathen. Therefore in the fear and name of the Lord I do exhort you to put off the old garments which defile you; put off the old man with his deeds, put away lying and swearing, pride and vain pleasures, drunkenness, quarrelling, whoredoms, murders, scoffing and jeering, and such like deeds of darkness, these are the filthy garments which defile you, the old man which is to be put off, otherwise you cannot enter into the kingdom of God; and these garments must be put off, before the new garments of righteousnesse be put on; there must be a putting off the deeds of darkness, before there be a putting on the armor of light, for the new garments of righteousness must not be put upon the old garments of unrighteousnesse but first there must be a stripping of all the old coverings, both of unrighteousness and self-righteousnesse, for that righteousnesse is as filthy as the unrighteousness, arising all from one ground and root, and is both alike abomination to the Lord; though many things may be acted and done amongst the formal Professors, which in themselves are good, yet not being acted from a good ground and to a good end, it is evil; *The prayers of the wicked are abomination in the eyes of the*

Lord, therefore ceaſe to do evil; that is the firſt thing to be done: *Let every one that nameth the Name of Jeſus Chriſt depart from iniquity*; for indeed none elſe ought to name his Name, but thoſe who depart from iniquity: for all that live in ſin and filthineſſe, do name the Name of Chriſt in vain, and are to depart from the preſence of the Lord into the pit of darkneſſe, therefore all and every one who ſeeks to be ſaved, fear God; for the fear of God is very precious, it is a fountain of life, to depart from the ſnares of death, and where it is placed in the heart, it keeps clean the heart, and the old deeds of darkneſſe are put off, and all the old coverings and cloathings, even to be naked as a child, and then the cloathing of truth is put on, and the pure treaſure is put into the pure heart, and theſe are Chriſtians, and are bleſſed, as it is written, *Bleſſed are the pure in heart for they ſhall ſee God*, for the pure eye which is the *light*, being in the head, which is Chriſt: God who is pure is ſeen and felt, a God near at hand, dwelling in the pure heart, guiding and leading all his children out of the crooked wayes and ſnares of death, into the pure way of life and peace, to worſhip him in ſpirit and in truth, according as his ſpirit which dwells in them doth teach them; theſe are the children of God, who are taught of God, and ſerves him in truth and uprightneſs of heart ſingly and purely in the new life of righteouſneſs; theſe are Chriſtians, who have put off the old garments, that is, all the deeds of darkneſs, and have put on the new garments, *the white robes*, that is, truth and righteouſneſs, and they are cloathed with equity, having put off the old man, and put on the new man Chriſt Jeſus, and are one in him, and like unto him in name and in nature, the ſame love being ſhed abroad in there hearts, and the ſame mind as was in Chriſt, and the ſame ſpirit, according as it is written; love one another with the ſame love that I have loved you withal, and let the ſame mind be in you, as was in Chriſt Jeſus, and the ſame ſpirit, for he that hath not the ſame ſpirit is none of his; ſo theſe are chriſtians who are in Chriſt, and if any be in Chriſt he is a new creature, *old things are paſſed away, and behold all things are become new*;

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new heart, new mind, new love, new life, new words, and new actions, new name, and new nature, these are them who have come through the fire, and have passed through many tribulations, having denied themselves, and the pomp and glory of the low world, and have taken up the Cross and followed Christ through the sufferings and death, whereby they are crucified to the world, and worldly pride and pleasures, and have learned of Christ meekness and humility, and so are sent forth into the world, to bear witness against the unrighteousness of the world, and they are willing to bear and to suffer the reproach of the world, knowing it is their portion from the world. But all they who are professed Christians in *England* and other parts, who have gotten the words of the true Christians, and are guilded over with glorious words, and makes a fair shew outwardly, as though they were a people that did delight in the commandements of God, yet the new life of a Christian is not brought forth amongst them, as was in the followers of Christ, but the old life of the Heathens is in them, old heart, old mind, old love, old life, old words which are corrupt, old actions, old name and nature, deceitful hearts, full of filth and abomination, pride, and envy, wrath, malice, lust, and covetousness, double minded, feigned love, corrupt life, filthy communication, wicked actions, and so the old bottle poures forth the old wine, and such things as these are acted and done amongst them which are called Christians, which are an ill smell and an ill savour, so that the name of a Christian is become abomination among the heathen, such filthiness and such abomination are acted and done among the professed Christians, that causes the name of Christ to be blasphemed amongst the heathens. Consider well all you who say you are Christians, whether indeed these things be not so; is not the old man alive in you? and are you not doing and fulfilling the lust of the Devil? You who say you are Christs, and layes claim to him as though he were your inheritance, come and let us reason together, and try what right you have to this inheritance. You will say the heathens are without Christ, and have no right to

the promiſe of life, and ſo ſay I; yet he is given a light to the Gentiles; but who are the Heathens? you put them a far off into other nations, as to the *Turks* and *Pagans* who have not the outward name of Chriſtians. But come near and try your ſelves, and ſee if you be not found the Heathens: All who are in Chriſt are Chriſtians: And all who are out of Chriſt are Heathens, of what Nation or Countrey ſoever they be; for he is not a Chriſtian which is one outwardly, neither is that the Baptiſm which is outward in the fleſh with outward water; but he is a Chriſtian which is baptiſed into Chriſt by the ſpirit and power of Chriſt, and ſo is one in Chriſt, a new creature, the heart being ſprinkled from an evil conſcience, and the body waſhed with pure water, and the pure life of Chriſt is brought forth which witneſſeth againſt the unrighteous life of the Heathen, and the pure law of equity is ſet up to do to all as they would be done unto, according to the doctrine of Chriſt, and all who walk according to this light, though they bear the name of Heathens, yet their heatheniſm who keep the law of equity, doing to all as they would be done unto (their heatheniſm) ſhall condemn thoſe who profeſs Chriſt in words, and are called Chriſtians; but do not act according to the Law of equity, but caſt the Law of God behind their backs, ſuch are ſhut out of the promiſe of life, and have no right unto Chriſt, who act contrary to him; ſuch are Heathens, of what Countrey or Nation ſoever they be, who live in ſin, and fulfil the deſires of the fleſh, *they cannot pleaſe God*, for they who live after the fleſh are not ſubject to the Law of righteouſneſs, but are Heathens living in rage and malice, pride and vain-glory, lightneſs and wantonneſs, ſcoffing and jeering, reviling, and perſecuting, lying and ſwearing, drunkenneſs, whoredoms, murthers, and ſuch like; Theſe are the marks of Heathens, and all ſuch are ſhut out of the Kingdom of God, and have no ſhare with the Chriſtians *in the inheritance which is everlaſting*; for there is no promiſe to the wicked, but wo is their portion for ever. So the true Chriſtians have right to the inheritance Chriſt Jeſus, but the Heathens have no right unto the Promiſe

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until they *come forth and repent, and be turned from darkneſs unto light, and from the power of Satan unto God* they that are Chriſtians are *in Chriſt, and are Chriſts, bought and purchaſed by his blood, and they that are Chriſts, have crucified the the fleſh with the affections and luſts*; but they that are Heathens, *are out of Chriſt in the world*; not bought and redeemed from ſin, but are ſatisfying and *fulfilling the luſts of the fleſh*: So in the name of God I do exhort every one that doth read this, to try your ſelves with the Light of Chriſt in you, whether you be in the faith or no? or true Chriſtians? and be not deceived with a vain hope, contenting your ſelves with the bare name, when the life and nature is wanting: for though you may profeſs all the Scriptures, and can talk much of God and Chriſt without you, yet all this doth not make you true Chriſtians, unleſs the Word of God and the life of Chriſt be manifeſt in you, as it was in them that gave forth the Scriptures, for the Scriptures do declare of a generation that were great Profeſſors, and as zealous for God and the Ordinances of God, as you can be for Chriſt and his Ordinances as you profeſs, yet they were blind in underſtanding, and had not true diſcerning, but did oppoſe Chriſt Jeſus the Son of God: I ſpeak of the Jews and that generation of Scribes and Phariſees who profeſt a Chriſt to come, but when he was come, becauſe he came not in pompe and glory according to their expectation, but in a low deſpiſed manner, they called him *a blaſphemer*, and cryed out, *Crucifie him*; and this was the cauſe of their blindneſs, they had not the *word of God abiding in them*, and ſo the vail was over their eyes, and Chriſt cryed, *Wo unto them*, calling them *blind guides, whited walls, painted Sepulchres*, and the like. So I ſay unto all your outſide profeſſion, your going to hear Sermons, and the like; this you may do many years, (as I know you have done) and be never the better, but grow worſe and worſe, *ever learning, laden with ſin, and led away with divers luſts*, but never able to come to the true knowledge of God; for none ever knows God in *truth* and *righteouſneſs*, but as he is known by the work-

working of his Spirit *within*, whereby he destroys the works of the Devil in the heart, and creats a new heart, and a new mind, according to his own will, and renews his own Image of righteousness and true holiness, and so man is made *Gods workmanship, created in Christ Jesus unto good works*, and so his members are servants of righteousness, and the work of God is brought forth into the world by his servants and children, whereby he is glorified in them, *and wisdom is justified of her children.* But all those of what name soever they are called, Whether *Jews, Gentiles* or *Christians*, though they may profess much outwardly, and be counted godly and religious, yet if their hearts be not upright to God, and purified by the Word of God abiding in them, they cannot serve nor worship God in truth; for if iniquity do lodge in the heart, and be regarded, God will not hear the prayers of such, nor accept of their Sacrifices; for *it is not every one that sayes Lord, Lord, that shall enter into the Kingdome of God, but such as do the Will of God*: Such shall know his Doctrine, and such are they that are built upon the Rock of Ages, and such do glorifie God by their godly and upright lives, and so are Gods workmanship, and bears Gods Image of love and meekness, patience and long-suffering, and the like. But thou, and all you that are in rage and envy, you are the Devils workmanship, and bears his Image, drunkards, swearers, lyars, scoffers, scorners, light and wanton ones, you are the devils workmanship, and he begot you, and is your father, & you bear his Image, and not the Image of God: All you high and lofty ones, you proud Pharisaical professors, you proud and covetous ones, God never begat you, but the God of the world, the Prince of the air he rules in you, and carries you up into pride and vain glory, and all you ungodly ones, under what name soever you be, you are not in the way of God, but in the way of the wicked one, and your end will be misery; The righteous God of heaven and earth doth not desire the death of any of you, but that you might turn from your wickedness and live, and for this end he hath given

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his dear Son a light into the world, who doth enlighten you whereby many times you are made sensible of your lost conditions, how that you are aliens and strangers from the covenant of promise, and you have been many times reproved in secret for your sins and iniquities, and called and invited to come forth of your sins: But have you not been rebellious and stiff-necked, and resisted the counsel of God and would none of his instructions; But you have chosen your own wayes, and you have delighted in your own abominations, and so not minding the goodness and long suffering of God which leadeth to repentance (all that hearken to his voice) but you after your hardness and impenitent hearts are treasuring up unto your selves wrath against the day of wrath, and revelation of the righteous judgements of God) who will render unto every one according to his deeds done in the body whether they be good or evil: To them who by patient continuance in well doing seek for honour and glory and immortality; eternal life. But to them that are contentious, and doth not obey the truth, but obey unrighteousnesse, indignation and wrath, tribulation and anguish upon every soule of man that doth evil; remember this in your life time all you disobedient ones, take your portion along with you, and do not flatter your selves with vain hopes to enjoy the promises of life, which belongs onely to them who obey the truth and follows the Lamb in the strait way of his suffering and death, and are dead and crucified with him, and so shall live and raign with him in the kingdom of glory: But all the proud and and ungodly who have lived in pleasures in their life time shall be as the stubble, and the day of the Lord shall burn them up, and leave them neither root nor branch, for the wicked cannot stand in the judgement, nor the sinners in the congregation of the righteous.

Therefore all, and every one who love your own souls, and desires to be saved, turn from your sins, and mind that of God in you, which reproves you for sin secretly, though never so closely acted, that with it you may be led out of sin, and from all deceit and deceivers; this

this of God in you will not deceive you, but teach you in truth the things that belongs unto your peace, and is always present with you; hearken diligently unto it, and your souls shall live, but if you slight this, the tender profers of the Lords love, and will none of his reproof, but go on in the vain and ungodly ways of the World, this will be your condemnation, and shall be an evidence against you at the bar of righteous judgement at the Great General Day of Account, when the secrets of all hearts shall be made manifest, and the Books opened, and the judgement set, and the charge is given and read against the wicked, and the Evidence is brought in, Gods faithful and true Witness which cannot lie, which hath been privy to all your evil deeds, even that of God in your own Conscience, this shall be brought in against you, and then wo will be your portion, no excuse will serve your turn, but you shall stand dumb and speechless, before the righteous Judge, and be made to confess that his judgement is just, and your condemnation just.

Remember these things in your life time, and take warning from one who hath known the terrors of the Lord against sin, and so in love to your souls do declare unto you, that you may come into Repentance; you are left without excuse; haste, haste, come away, trim your lamps, prepare and make ready, least ye be shut out of the Kingdome of light and glory, and cast into utter darkness, among the dogs, and swine, and unclean beasts, *where there shall be weeping, and wailing, and gnashing of teeth, where the worm dieth not, and the fire is not quenched.*

THE END.